This is a copy of a conversation between ChatGPT & Anonymous.
Report conversation

Document Lonnie Frisbee's drug use and homosexuality during the period of his association with Chuck Smith at Calvary Chapel. Include as much personal admissions and firsthand testimonies as possible of those that knew Frisbee personally or researched him for biographical reasons.

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Below is a focused, source-backed summary documenting Lonnie Frisbee's drug use and same-sex sexual activity while he was associated with Chuck Smith and Calvary Chapel, emphasizing first-hand testimony, Lonnie's own statements, and interviews/research by people who knew or studied him.

If you want this turned into a printable timeline, a longer annotated bibliography, or just the raw source excerpts (with page numbers), tell me which and I'll assemble it.

Short summary (one paragraph)

During the late 1960s and early 1970s — the years when Lonnie Frisbee was a central charismatic figure at Calvary Chapel and helped spark the Jesus Movement — multiple contemporaries, reporters and later documentary researchers report that Frisbee both experimented with and used drugs (marijuana, LSD and the general "hippie" drug scene is repeatedly attested) and led a private sexual life that included same-sex relationships or encounters. Frisbee's own autobiographical writings and interviews describe drug experimentation and sexual "experimentation" in the free-love era while also denying that he "lived the gay lifestyle"; outside witnesses (ex-wife Connie Bremer, fellow Jesus-movement leaders, and documentary researchers) testify that homosexuality was an "open secret," that at least one man said he had been in a months-long relationship with Frisbee, and that church leaders confronted him about it. OC Weekly +4

Chronology & the main firsthand sources

1) Arrival at Calvary Chapel (1967–1969):

- Multiple histories and eyewitness accounts place Frisbee arriving in Costa Mesa and quickly becoming the charismatic center of the "House of Miracles" and Calvary Chapel outreach. His appearance, accent on experiential "power evangelism," and ties to hippie culture are documented by contemporaries. Wikipedia +1

2) Drug use (contemporaneous reports and Frisbee's own account):

- Journalistic profiles and the documentary describe Lonnie as part of the 1960s "hippie" drug scene — pot and LSD are specifically mentioned in

press coverage of the period (e.g., an Orange County Weekly profile: "a pot-smokin', LSD-droppin' seeker"). OC Weekly +1

- In his autobiography and authorized life writings (Not by Might, Nor by Power / related volumes), Frisbee openly recounts experimenting with drugs and "spiritualities" before and around his conversion; those books and publisher descriptions note his earlier experimentation and later struggles with "backsliding." (Frisbee: "I…had sexually experimented…as part of the rebellious 'free love generation'…"; and he discusses drug experimentation in early life). Goodreads +1

3) Same-sex activity / homosexuality — outside testimonies and confrontations:

- The Orange County Weekly article and subsequent retellings recount a specific allegation that a man told a pastor that he had been in a six-month relationship with Frisbee; John Wimber reportedly confronted Frisbee and — according to these accounts — Frisbee "openly admitted to the affair and agreed to leave." That episode is widely cited as the moment that sexuality allegations became known to Calvary leadership. OC Weekly +1
- Director David di Sabatino (documentary *Frisbee: The Life and Death of a Hippie Preacher*) says that, while researching the film, he encountered family and others who told him Frisbee "defined himself as gay" in earlier years; the director and witnesses in the film (including Lonnie's ex-wife Connie and other Jesus-movement leaders) discuss the tension between Frisbee's gifts and his sexual life. Christianity Today +1

4) Frisbee's own words (autobiography / interviews):

- Lonnie's own published material and interviews are complex: he repeatedly describes sexual experimentation and the trauma of

childhood sexual abuse, and in later life he wrote that he "never lived the gay lifestyle" and "I have never even considered myself a homosexual at all," while elsewhere acknowledging sexual failings and episodes of "backsliding." Those self-statements are important because they show how Frisbee framed his identity in his own testimony even as other witnesses described ongoing same-sex activity. Crosswalk.com +1

5) Testimony from close contemporaries (ex-wife, friends, fellow leaders):

- Connie Bremer (Frisbee's wife, separated in the early 1970s) has been interviewed repeatedly; she says she observed Lonnie's heavy involvement in the movement, his partying and how church leaders pressed him to step back at times for the sake of the family and ministry. In interviews quoted in OC Weekly and other coverage she says Lonnie "would be staying late in some gay bars" and that his lifestyle caused marital strain. OC Weekly +1
- Several Jesus-movement figures who appear in the documentary (Jim Palosaari, Randy Stonehill and others) recount both Lonnie's role in conversions/revivals and the painful aftermath as leaders and churches struggled with his private life. The film and later festival/press coverage capture these firsthand recollections. Wikipedia +1

6) Church discipline and later life:

- Sources record that, as the allegations and problems continued, Frisbee was gradually removed from leadership positions and eventually marginalized by parts of the movements he helped ignite; contemporaries at Calvary and in the Vineyard later distanced official leadership from his ministry while still acknowledging his historical influence. Frisbee died in 1993; researchers and the documentary indicate AIDS-related complications were involved, though some

dispute arose about the listed cause of death; however, his decline and marginalization are repeatedly attested in firsthand interviews included in the documentary. Wikipedia +1

Representative direct quotes & attributions

(These are verbatim or close paraphrases pulled from the sources linked above.)

- OC Weekly (Matt Coker): describing Frisbee arriving at Calvary — "a pot-smokin', LSD-droppin' seeker turned Calvary Chapel into a household name." (OC Weekly profile). OC Weekly
- On the Wimber / six-month relationship story (retold in multiple sources): "Wimber called Smith the next day to say he'd confronted Frisbee, who openly admitted to the affair and agreed to leave." (OC Weekly / secondary retellings summarizing church leaders' recollections). OC Weekly +1
- David di Sabatino (documentary director), describing what he learned while researching the film: "I brought to light some things that not a lot of people knew. I've been in rooms with his family where I've had to tell them that he defined himself as gay, way back." (Christianity Today interview about the documentary). Christianity Today
- Lonnie Frisbee (autobiography / later writings): "I never lived the gay lifestyle… I have never even considered myself a homosexual at all, even though I had been molested for years as a child, had sexually experimented as part of the rebellious 'free love generation'…" (quoted in his published autobiographical material and cited in multiple articles). Crosswalk.com +1

- Connie Bremer (ex-wife), in interviews featured in press and the documentary: she recounts marital breakdown and observed behavior, saying Lonnie "had been staying late in some gay bars" and describing the strains on their marriage and family. letusreason.org +1

How reliable are these reports?

- **Primary, contemporaneous witnesses:** OC Weekly's 2005 investigative piece, the 2005 documentary (interviews with ex-wife, friends and movement leaders), and Lonnie's own writings are the principal primary sources for these claims. Those sources include both direct testimony (people who knew Frisbee) and Frisbee's own voice. OC Weekly +2
- **Interpretive caution:** Frisbee's own self-characterizations are mixed (he denies "living" a gay lifestyle while acknowledging sexual experimentation). Other witnesses describe the sexual activity and at least one specific relationship allegation (the "six-month relationship" story). Researchers and journalists who've reviewed multiple interviews (Di Sabatino, Matt Coker, Larry Eskridge and others) treat the evidence as substantial but often note the emotional complexity and pain surrounding how church leaders handled Frisbee. Christianity Today +2

Key sources (read these next if you want the original testimony)

1. **OC Weekly — "The First Jesus Freak" (Matt Coker, Mar 3, 2005)** — investigative profile that summarizes interviews and the Wimber/Smith

confrontation story. OC Weekly

2. **Frisbee: The Life and Death of a Hippie Preacher** (documentary, dir. David di Sabatino) — contains multiple interviews (Connie Bremer, Jim Palosaari, others) and is the basis for much of the later reporting. Read interview transcripts or the Christianity Today interview with the director for his summary. Wikipedia +1
3. **Lonnie Frisbee, Not by Might, Nor by Power** (autobiography / compiled volumes) — Frisbee's own words on his early life, drug experimentation, trauma, and how he described his sexuality. (publisher listings and excerpts are available online; full books contain his fuller testimony). Goodreads
4. **Contemporary and retrospective pieces** (Variety review, articles on the Jesus movement, and books such as *God's Forever Family* by Larry Eskridge) for broader context and additional eyewitness quotations.

Variety +1

Quick takeaways

- Multiple contemporaries and researchers agree Frisbee used drugs in the late-60s/early-70s and was deeply enmeshed in hippie culture even as he evangelized. OC Weekly +1
- Several firsthand witnesses and a well-documented anecdote (the "six-month relationship" and the subsequent John Wimber confrontation) support claims that Frisbee had same-sex sexual relationships while active at Calvary Chapel; the documentary director and family members also report that Frisbee identified as gay in earlier parts of his life.

OC Weekly +1

- Frisbee’s own testimony is complex: he admits sexual experimentation and drug use, but in later writings he insisted he did not “live the gay lifestyle,” a claim that coexists uneasily with other witnesses’ reports.

Crosswalk.com +1

If you’d like, I can:

- pull verbatim excerpts (with exact page citations) from *Not by Might, Nor by Power* and the OC Weekly piece;
- transcribe the most relevant documentary interview clips (Connie Bremer, Jim Palosaari, David di Sabatino) and provide timecodes; or
- assemble an annotated timeline (1967–1993) that pairs events with the best available primary source for each item.

Which of those would help you next?

Sources